THE · ALL · SEEING EYE

Being a Monthly Magazine which is published in Los-Angeles on the Fifteenth day of every month edited by

Manly P. Hall

and

devoted to the Search for the Fundamental Verities Existing in the Educational Systems · Religions and Philosophies of All Ages

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THE ALL-SEEING EYE

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THE HALL PUBLISHING COMPANY,

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The ALL-SEEING EYE

DEVOTED TO THE SEARCH FOR THE FUNDAMENTAL VERITIES EXISTING IN THE EDUCATIONAL SYSTEMS, RELIGIONS, AND PHILOSOPHIES OF ALL AGES

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Do You Know?

That Napoleon Bonaparte turned down as impractical the plans for the first submarine boat?

That the ruler of the East Indian State of Baroda has the finest collection of pearls in the world?

That the fashion of ornamenting the upper ends of gateposts with knobs is a survival of the ancient savage custom of mounting the skulls of enemies on either side of the doorway?

That the ancient Britons, being unable to temper the metal used in the making of swords, were forced to stop every little while and straighten out their bent sword blades before continuing their fighting?

That one of Sarah Bernhardt's friends presented her with a coffin, which she always carried about with her lest, in her own words, she should die suddenly without sufficient cash to supply one?

That the Gypsies are in all probability the descendants of the priests of the Egyptian temple of Serapis at Alexandria, driven into exile by the destruction of that edifice by Theodosius, the Christian Emperor?

That the Hindu Emperor, Akbar the Great, one of the most illustrious of the Mogul rulers, used to play chess with the native princes in the courtyard of the palace? All the pieces were living men dressed in varicolored costumes.

That the ancient Egyptian women bobbed their hair, rouged their lips, painted their faces, wore short skirts, high heels, thus possessing nearly all the traits of the modern flapper?

That while the ancient Romans did not possess spectacles, they were able to aid failing eyesight by constructing rings in which was set an upright transparent, or partly transparent, gem polished in the shape of a magnifying glass? By squinting with one eye, they were thus able to read through their rings.

The EDITOR'S BRIEFS

Building Statelier Mansions

In its final analysis, the entire composite constitution of man is composed of gradations of a single substance or condition—namely, that of spirit. The ultimate *energy* of the physicist is synonymous with the *spirit* of the theologian and philosopher. That which the scientist chooses to term *matter* is really but a condition of this *energy* or *spirit,* for when reduced to its ultimate form substance is but a unit of potential energy. While the materialist flounders in a maze of little-understood elements in the effort to substantiate his theory that intelligence is the result of friction, fermentation or the chemical product of a peculiar atomic compound, the philosopher realizes that mind is actually spirit manifesting through a certain level, which for convenience may be called the mental plane. The ultimate atom of this plane is the *mentoid* of Herbert Spencer.

Only when the student attempts to reconcile the theories of modern science with the deductions of the early philosophers does he realize that the ancient world was conversant with many doctrines which the modern world claims as its own discoveries. The *heaven* and *hell* of theology are merely the graduated planes of energy familiar to modern science, and it makes little difference whether the 20th century savant calls the ultimate energy of the universe *force,* or, like the Brahmin, he names it *Brahma.* Science and theology are divided not by their doctrines but rather by their systems of terminology. Stripped of misleading verbiage, both are advancing the same explanation to the "mystery" of life.

Science moves cautiously, believing only that which can be demonstrated in the laboratory or rendered visible by powerful instruments. For this reason the materialistic scientist is limited in his explorations to the elements of physical substance. Only within the last few years have attempts been made to explore what Longfellow so beautifully termed "the universe of thought."

Notice to Subscribers

This number completes Vol. IV of The All-Seeing Eye. As it is necessary for Mr. Hall to prepare for an extensive period of public work on the lecture platform, including a prospective national tour, it will be impossible for him to prepare the necessary material for a monthly magazine at this time. Therefore the publication of The All-Seeing Eye will be suspended until such time as it is possible for Mr. Hall to continue the preparation of the necessary articles. You will be notified in due time concerning Vol. V.

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We thank you.

Even Huxley, the grand patron of science, was forced to admit that there were three questions for which he could find no answer. He even went so far as to declare that in his estimation they would never be answered. The first queston was "What is life?", the second, "What is intelligence?", and the third, "What is force?" Did Huxley realize that his *life, intelligence,* and *force* constitute the fundamental Trinity of all religious doctrines and that long before modern civilization was dreamed of the sages of the prehistoric world had affirmed this Trinity to be the Unknowable Source of the manifested universe?

But let us take these three "unknowables" of science and study them in the light of the Ancient Wisdom, keeping in mind the olden adage that the universe is erected upon a triangular base and that everywhere in Nature are to be found examples of these fundamental triads.

The subject of the triad is magnificently set forth in the famous Bembine Table of Isis, in which 45 main figures are grouped into 15 triads representing the fundamental manifestations of all the varied natural laws. In the Chaldean oracles the Deity is repeatedly referred to as a triad or a triple flame. By the famous Hermetic *law of analogy* we see that in the last analysis man consists of a fundamental trinity of *life, intelligence,* and *force.* The center of life is the spirit, the center of intelligence the mind, and the center of force the body. If modern science but knew, the Father, Son, and Holy Ghost of Christian theology are merely the personifications of these unknown but universal principles.

Life is the *Universal Creator,* intelligence the *Universal Preserver,* and force the *Universal Destroyer.* While a definite description of these principles is impossible, their manifestations are everywhere discernible. Integration is continually taking place. It is followed by a period of manifestation that, in turn, is succeeded by a process of disintegration which analogically must result in subsequent reintegration. If the ancient Greeks chose to call universal force *Jupiter* and its disintegrative quality *Pluto,* then the modern scientific world should feel less inclined to regard the Hellenic philosophers as uncouth barbarians. Nor would we, if we exemplified the true spirit of religious tolerance, call the Hindus idolaters because they personify universal intelligence in the form of Vishnu.

As the life of the individual naturally divides itself into a series of periods—called in the Shakesperian plays the "seven ages of man"—so the history of the human race may be divided into a number of epochs. These epochs the Greeks designated as the *golden age,* the *silver age,* the *bronze age,* and the *iron age.* Recognizing that the life of a race—like the life of man—has but one period of adolescence, one great author has termed the civilization of ancient Greece the adolescent period in the life of philosophy.

It is difficult for us to visualize a civilization in which everyone was well educated according to the standards of the times. We assuredly cannot claim such a condition even here in America, which probably enjoys the most liberal educational facilities of the modern world. Yet in Greece there was a *golden age* of culture when the poorest man understood the divine sciences of geometry and trigonometry, and the lowliest laborer could stand up and recite the poetic masterpieces of Hesiod and Homer.

We therefore must not be amazed by the assertion that ancient Greece did the world's heavy thinking, for she produced more philosophers and educators than any other nation of antiquity. In Greek culture we find the

most perfect expression of symmetry, the most tangible proof of this perfect balance being the surpassing physical beauty of the Greek people. That ideal which either an individual or a nation strives for over an extended period of time at last becomes a material reality. The Greeks assiduously cultivated the æsthetic arts. They emphasized rhythmic thinking and harmonious living, built graceful and inspiring buildngs, and gradually the beauty with which they surrounded themselves thus became the dominant keyword of their entire civilization.

Certain localities are peculiarly adapted to certain undertakings. For example, there is a small area near Stuttgart, in Germany, where it is easier to write books of a philosophical nature than any other spot on the face of the earth. This is the answer to the reason for Greek supremacy in philosophy and ethics. A foreigner with only a mediocre mind who came and settled in Greece would find that there he could think clearer and his thoughts be more logical. Philosophy and logic were in the air and so permeated the entire fabric of Greek life that it was impossible not to express them. To some degree, at least, the spirit of commercialism has a similar hold upon modern civilization. Our so-called "captains of industry" are as truly the products of an attitude common to the race as were Plato and Aristotle the products of their ethical environment.

It is therefore a mistake to assume that knowledge is either primitive or obsolete because it is old. Even in our day we have made no marked advance over the standards of ancient Greece and Egypt in those arts and sciences dependent upon abstract thinking, for from the time of the Roman Empire philosophy began to deteriorate, commerce and conquest obsessed the mind of man, and for over 2,000 years we have labored to erect a civilization which is practically devoid of the true elements of culture.

Today we are confronted with a vast number of problems, most of them requiring a far greater knowledge of the fundamental principles of life than that possessed by the average individual. The mind of man is groping through a world of selfishness and materiality in the vain search for an intelligible solution to the riddle of human existence.

For thousands of years theology has advanced dogmatic and arbitrary explanations but has failed to convince that something in the soul of man which persists in recognizing those rational elements ignored by religion. Atheism is rampant in the land; every day creedal theology is losing more of its devotees; materialism augmented by the findings of science is spreading like wildfire through the world. Man has lost faith in the God of the church and, knowing no other God, is attempting to maintain a universe without a Creator and to prove that the wisdom of the universe is based upon a thought which is not the product of a Thinker.

By way of contrasting ancient ideals with our own, let us imagine that one of the great minds of antiquity has been transplanted from his civilization to ours. He is totally unaware of modern methods of thought or systems of culture, but seeing about him conditions and problems similar to those of his own civilization, he attempts to solve them by the culture and ethics of his time. As country roads are no longer available, we seat ourselves on a curbstone and thus discuss the vital issues of this generation:

"O illustrious sage, does this civilization with all its turmoil and excitement, with its endless rushing hither and thither amaze you, or did you foresee it in your dreams when you lived in Athens 2,500 years ago?"

"My son, all these strange sights, while of great interest, do not amaze me, for I recognize in each of your strange inventions and curious practices the projection of some principle or law first taught by us in our ancient schools. The world in which you live is merely an objectification of the mind with which you think. This confusion which I see about me is but the natural offspring of that confusion within yourselves. The bustling crowds and noisy clatter of your streets tells me that the calm and peace of ancient days no longer abides within your souls. Your ugly, angular buildings piled together represent the heaped-up and disorganized state of your thoughts; your narrow, gloomy streets reflect the rutted channels of your thoughts. The absence of flowers, trees, and birds warns me that you have lost the mystic touch and love of Nature; therefore your entire cultural system is unnatural. You are able to see as much of God as you can of the tiny patch of blue sky hemmed in by your mighty skyscrapers. You are able to see as much of the broad vistas of truth as you can of the hills, the sight of which is shut off by the structures of your hands. I fear that this civilization is not to my liking and that I shall not thrive here. I see too much blasphemy about, for it is blasphemy for man with his puny hands and mind to strive to surpass the works of God by building an unnatural world in the midst of a divine world."

As we sat together on the curbstone a strange sound was wafted to our ears. Someone had just tuned the radio in on a "jazz" band. The venerable philosopher listened for a few moments. A strange look passed over his features.

"By Zeus, what strange discords affect mine ears? This is no Dorian or Phrygian mode! Is it music or is it a battle?" My efforts to explain that it was 20th century dance music caused the sage to nod his head two or three times reflectively. "I might have known it would come, for the ever-increasing acuteness of the nervous system would finally demand such stimuli! But I warn you such sounds as these I hear are sufficient to overthrow a nation. Now I remember that once in Athens a poet composed a lyric such as this and a gathering of the Elders decided that for the good of the community he should be banished from the state and deprived of his rights as a citizen, for the entire ethical structure of a civilization can be overturned by the character of its music and poetry. This very discord which I hear is sufficient in itself to breed war, hate, savagery, discontent, rebellion, revenge, lust, greed, passion, and avarice in the souls of men. I fear we had best move on, lest I myself become contaminated, for already my mental faculties are perturbed."

We walked together for a short time and finally stopped on a busy corner to watch the surging sea of pedestrians of which we were a part. The seer stroked his long beard as he watched the sight. "Is this a normal concourse of the populace or is some great philosopher in the city?" he asked. "Oh," I answered, "it is only Monday with the usual white goods sales in the downtown store basements." "It is, indeed, a rare opportunity," he replied, "to be alive at this day and behold so much confusion over matters of so little moment. If I should have told this in the lyceum at Sparta they would have ridiculed me from my seat. But the day is very warm and the crowd oppresses me. Let us go where we may sit and rest and where it will be more cool."

We immediately suggested a local theater and, accompanied by the seer, secured reasonably good seats for the matinee. After watching the performance for a short time with a very bored air, the philosopher finally turned to me and asked the question, "Which poet is going to recite this afternoon?" We assured him that no one would attend a theater to hear poetry in the 20th century, and—what was more—there were very few good poets! "It seems incredible," he murmured, "to conceive of a great civilization that does not love poetry. But we must be resigned to the will of the gods. Of course there will be a speech on some important subject. I trust it will be mathematics or astronomy."

It required a lengthy explanation on our part to convince the sage that modern audiences never attend the theater to be educated but solely to be amused. "But," he continued incredulously, "how can intelligent men and women be amused except by education and why should so vast a number gather in a place of worship only to laugh?" "But," we interposed, "this is not a place of worship." "A barbaric people," murmured the philosopher, "that they should divorce the drama from the temple. I fear that I shall never become reconciled to your culture. Let us go hence. Why should I remain and waste my time if no one is going to recite the classics, discourse on the arts and sciences or present a pageantry from the Mysteries?"

We took a taxi and drove out several miles into the country, and finally coming to a secluded and wooded spot which seemed to the liking of the great sage, we dismissed the cab and seated ourselves under some spreading trees. A sigh of relief escaped my companion's lips as he found himself again in an environment more congenial. "In Athens," he began, "it was always customary to gather a short distance from the city and there discourse on the verities of Nature, for it is only when you are close to the earth, the birds, the flowers, and the trees that your heart and soul can comprehend the beauties of the universe. The congestion of the city fills the mind with a false concept of reality. It makes man feel that bustle and confusion are God-ordained when in reality the peace and harmony of the hills represent the true spirit of the Creator. Your world does not seem to realize that man can learn little from man but much from Nature."

"Why is it," we asked, "that man is forced to struggle through all the ages building empires and deserting them, building bodies and dying, dreaming dreams and having them shattered, lifting up only to have all torn down again?" Gazing out into space for a few seconds, the seer replied, "Only the foolish build with those constituents that are perishable, only the ignorant die, and only the foolish dreamer dreams such dreams as can be shattered. It is this way: Man is really two beings—one a divine and perfect creature partaking of the nature and substance of the immortals; the other a human and imperfect creature partaking of the nature and substance of the mortal. These two natures are bound together in one constitution where, by the foolish, they are mistaken for a single individual. The true is that which forever is; the false that which exists only for a time. The divine creature in man is eternal, permanent, and undying. It is unaware of the illusion of birth and death, for it partakes of the immortal nature of the gods. It is a Mt. Olympus far above the clouds and divided from the cognition of the world below by the mist and fog of ignorance. The first step which man must take if he would become wise is to distinguish the real man from

the false, the divine nature from the human, the eternal constitution from the temporal. When he has accomplished this, the true and divine part becomes the master and the human and temporal part the disciple.

"When the sage has torn away the veil that hides the truth from mortal gaze, he is instructed to go forth and teach it to all men. But the first one whom he must convince is his own lower nature—his mortal self. If he can convince his own animal soul that he has found Divinity, has come into a realization of Reality, then he has made his first convert and that first convert will change the beliefs of the entire world. Every man proves that he recognizes the duality of his own nature when he attempts to deceive himself, as many are wont to do, for there are times when the lower nature says, 'I desire to do an ignoble thing, but first of all I must convince myself that there is a reason why I should do it.' So the animal soul argues with the spiritual soul and as the spiritual man manifests but slightly in the lower world, the animal soul usually silences the protests of conscience and does the ignoble deed to gratify its baser nature.

"Since man is composed of both a spiritual and a material nature, it is also necessary that you should realize that these two natures are not evenly distributed. As little of the material constitution is capable of functioning in the spiritual world, so little of the spiritual constitution is capable of manifesting in the material world. At the present stage of man's evolution, the lower nature is nearly five times stronger than the spiritual nature in the material world. For that reason evil apparently flourishes and those who strive to do that which is right are crushed by the preponderance of materiality against them. Time, however, will eventually reverse the situation. Down through the ages the human soul is slowly but surely accumulating an increment of power. It is gradually acquiring a more direct control over its various vehicles, which will result in an increase of virtue and integrity in the world and the ultimate victory and survival of right.

"In ancient Greece we taught that the spiritual development of man depends wholly upon the *quality* of his vehicles. We realized that refinement was merely the process of spiritualizing the body; that gradually the spiritual nature came to dominate the personality, a truth carefully concealed under the allegory of Perseus and Andromeda. Do you realize that as ages pass the nervous system of man becomes more sensitive, that each individual part of the body is being more closely connected with the center of thought and consciousness? Man's sense-perceptions are in their infancy at present. The oldest of them—feeling—is the most highly developed. Therefore we are controlled by our desires rather than by our reason. How few realize that every nerve terminus is not only a potential eye, but also a potential ear, mouth, and olfactory bulb!

"How proud man would be if he fully appreciated his own inherent greatness and, again, how hopelessly insolent and egotistic would he become, for all the powers of the universe lie dormant within him, waiting like tiny seeds for the time to germinate and grow into the mighty monarchs of the forest. But century after century, like some blind mole, humanity burrows into its hills or it raises gloomy cities and battles with the segments of itself, alternately playing the roles of conqueror and conquered. Yet with all its progress and achievement humanity still remains pitifully ignorant

of its own inherent divinity. The years of earthly existence so graciously bestowed by the gods for the attainment of immortality, men and women daily squander in the vain struggle to accumulate *unreal* and *impermanent* treasures such as temporal power and fleeting fame. Twenty-five hundred years ago there were a few who grasped in part, at least, the plan of the gods. Today in your generation I presume the same is true. Nay, it must be so, for truth can never entirely die. But it seems the voices of the wise are not heard in the 20th century as loudly as they were in the days of Alexander.

"But I am weary. For a little while I have assumed the *illusion* of your civilization and these few hours have tired me more than my hundred years in Greece. So I will go back again into my realization of eternal life and there await a generation more kindly disposed towards poets and mathematicians, for I live for but two things: either I must teach or I must learn. All other endeavors and pursuits are useless. Your music frightens me, your civilization oppresses me. As for teaching, a few weeks in your bustling confusion I fear would cause me to forget what little I already know. Therefore I beg to take my leave at this time, for we are in a pleasant spot and I fear if I become enmeshed again in the discords of your civilization I shall go mad before I can escape. Farewell."

The Greek philosopher, having thus disposed of himself, permits us to make a few remarks behind his back. It will take thousands of years for our civilization to reach the ethical pinnacle of the ancient Greeks. It is not improbable that in the centuries to come minds such as Plato and Pythagoras will be honored in their true dignity as the two greatest teachers produced by the Aryan race. The infantile state of man's intelligence today is unable either to appraise the superlative qualities of their intellects or to sound the depths of their erudition. But as the world continues to acquire a broader mental outlook, it will recognize more and more the profound integrity of these illumined souls. Until then we must work patiently, unfolding as sequentially and fully as possible the divine faculties and attributes latent within our own individual natures.

The human mind has a multiplicity of channels for expression. It is capable of interesting itself in a vast number of issues. In some cases it can actually accomplish several separate and distinct labors at one time. Julius Caesar did ten things at once and did them well, and the Comte de St. Germain wrote simultaneously ten verses of poetry with his right hand and ten verses with his left. Not only did he possess the ambidextrous ability to write with both hands but he composed the poetry for both sets of verses while writing them. A young Japanese boy is now giving public demonstrations in this country of his ability to copy articles from a newspaper on the blackboard behind him, writing the words upside down and backwards and at the same time conversing with a number of people, answering such questions as possible methods of squaring the circle and the mathematical establishment of the fourth dimension.

The foregoing illustrations demonstrate the versatility of the human mind and also provoke the question whether the average individual exercises the numerous faculties of his brain in such manner that they will serve him most intelligently. The brain has forty-three different ways of looking at every problem and likewise is capable of handling forty-three separate and distinct subjects at one time. With this vast equipment behind

him, the ordinary man employs only one or two faculties with any degree of success. Too often the average mind of today is the "single track" variety. So limited, however, is man's ability to direct and control his mental processes that concentration upon but a *single* subject is an individual feat rarely met with. The mental vehicle of man is now only in the swaddling clothes stage of its unfoldment. Like the infant, it is powerless to visualize its own latent possibilities.

Those who find thinking an effort and therefore seek to evade mental exercise have a very dismal future to face. It is now being scientifically demonstrated that day by day more involuntary functions are coming under the control of the individual will. This means that some day it will be necessary to digest our food by a conscious mental process; that assimilation will work only when it is ordered to work; and that an absent-minded person may drop dead because he forgot to keep his heart beating! This will be a hard world then for that vast percentage of humanity who just can't keep their minds on the details.

In spite of its persistent efforts to stay "young," the human race, however, is growing up. And with maturity comes responsibility. As time goes on this responsibility will become heavier and heavier. Man is predestined to become an agency of executive power. He was created to rule and the first step in his coming of age is to become ruler of himself.

By the brain the body is controlled and by the spirit the brain is manipulated. Consciousness—the resultant phenomena from this action of spirit upon brain matter—manifests itself as intelligence, and intelligence is that organizing power which not only maintains the structure of Nature but also supplies that inextinguishable urge in every creature for self-completion. The mind is far greater than the brain through which it manifests; the mind contains a storehouse of potentialities which can only become active potencies when given expression through a highly organized and cultured brain.

When a school child has studied arithmetic for forty-five minutes, a certain faculty of the brain has become "tired" and is no longer capable of concentrating successfully upon that particular subject. But this same scholar is actually rested by passing into another schoolroom and studying geography for a similar period of time. A new faculty of the mind is thus brought into action and the change constitutes a rest. In its last analysis, there is really no rest for man. The thing which he calls rest is merely a change, for both mind and body are rejuvenated by variety. The thing we have to do is *work;* the think we love to do is *play*. It is monotony—not labor—that tears tears down the nervous system and leaves the individual on the proverbial "ragged edge."

As you get out the sandpaper to polish up your golf clubs or send your tennis racket down town to be restrung how thankful you are for a little rest—a change—and then ask yourself if it would not be wise to give certain brain centers an occasional vacation.

For example, take John Doe No. 1. He is a botanist and his life has been given to the study and cataloging of the earth's variegated flora. But as time goes on, botany ceases to become a study—it becomes an obsession. Flowers become the Alpha and the Omega of existence. In a world of a thousand beauties, John Doe No. 1 can see but a single wonder—his flowers.

(Continued on Page 186)

PHILOSOPHY SCIENCE & RELIGION

Zoroaster and the Worship of Fire

By MANLY P. HALL

The Prophet of the Parsis is *Zarathustra,* more commonly known as *Zoroaster,* concerning whose life practically nothing is known to the modern member of that faith. It is generally believed that Zoroaster lived between three and four thousand years ago and the religion founded by him exercised a most profound influence over the people of Persia up to the time of the Greek conquest of that country. It then began to wane, but in the first centuries of Christianity it was reestablished and continued a power in the religious world for nearly five hundred years. From that time on the number of its followers steadily decreased, until today it is listed with the minor cults. In various parts of India there are still a number of Parsis, many of them occupying positions of dignity and power. They are particularly numerous in and about Bombay. The Mohammedans destroyed most of their early sacred books and the faith of Islam has to a great extent superseded the Persian cult even in the land of its own genesis.

The original Zoroastrian doctrines were somewhat modified during the first centuries of the Christian Era and a simplified form of the faith under the name of the *Mithraic Mysteries* secured a very strong foothold in the then all-powerful Roman Empire. The *Mithraic* doctrines became extremely popular with the Roman soldiery, great numbers of whom were converted to its principles. The Roman soldiers carried the *Mithraic* faith with them in their wars of conquest and as a result a great part of Europe accepted the teachings expounded by the *Mithraic* priests. Even today remnants of *Mithraic* carvings may be found in England, France, Germany, and Italy.

While the *Mysteries of Mithras* did not contain the full philosophy of the Zoroastrians, its power lay in its simplicity. The initiation rituals were given in the catacombs and subterranean chapels under the City of Rome, which in a few years came to serve as the first meeting-places of the persecuted Christians. So influential did the rite of *Mithras* become that at least one Emperor of Rome was initiated into it.

It is impossible in the 20th century A. D. to form any adequate comprehension of the original Zoroastrian belief. It is not even possible to describe the founder of that cult. There is one picture supposedly of Zoroaster, a copy of which is reproduced herewith. The original is a rock carving, the face mutilated beyond recognition. Although this is generally accepted as a likeness of the Magus, there is a reasonable doubt as to its authenticity and those best equipped to pass an opinion on the subject hazard the guess that the sculpturing was intended as a representation of *Ahura-Mazda,* the Persian *Principle of Good...* The face may have been destroyed either by a zealous Zoroastrian, for the members of this faith are strongly

Zoroaster

opposed to idolatry, or it may have been mutilated by the Mohammedans.

Most accounts agree that Zoroaster was born of an immaculate conception. His father in performing his religious ceremonial drank the sacred *Homa* juice, which is the same as the *Soma* of the Hindus. As a result, his wife conceived a child. The occurrence was accompanied by supernatural manifestations and other strong experiences. The king of the country, becoming alarmed lest the celestially-conceived child should ultimately usurp his throne, made several efforts to kill the infant, but these were frustrated by the intercession of Divine Being. According to some accounts, the father of Zoroaster was in reality a supernatural being, a great Fire Spirit. Those affirming this theory regard the sacred Zoroastrian fire as a symbol of the father of the Magus. The king's jealousy and the attempts of that monarch to destroy the infant prophet parallel the account of the Nativities of both Jesus and Krishna. Like Jesus, Zoroaster began his public ministry at his thirtieth year. He first converted the king to his faith, the courtiers naturally followed their monarch, and in a comparatively short time the entire nation had accepted the creed. One of the legends concerning the life of Zoroaster asserts that he spent 20 years in fasting and meditation in the Persian deserts, practically his only food during that time being a certain sacred cheese which never grew old or moldy. At one time he is supposed to have lived upon a sacred mountain, which was surrounded always by a ring of flames. Through these flames the Prophet could pass without danger of being burned, but if others attempted to follow him they were immediately consumed. The sacred Scriptures of the Parsis mention three sons and three daughters of Zoroaster, but whether these were actually historical personages or merely allegorical figures cannot be ascertained.

The manner of the Prophet's death is also a great mystery. According to one account, he was killed by a weapon hurled at him while at prayer by an envious and wicked noble. This allegory further relates that before dying the mortally wounded Magus threw his rosary at the noble, who was killed by the string of beads as though they had been a bolt from heaven. The most popular story concerning the death of Zoroaster is to the effect that he was destroyed by a bolt of lighting descending from the constellation of Orion. Some believe the sheet of flame which descended and consumed him was the fiery body of his father who, gathering up the mortal remains of his illustrious son, bore them into the heavens.

The Zoroastrian theology is dualism in monotheism. It was established to combat the prevailing pantheism which Zoroaster believed was endangering the spiritual well-being of his people. Zoroaster taught that the one Supreme Nature was divisible into two parts. The first of these parts was the Spirit of Good, popularly termed *Ahura-Mazda.* The second was the Spirit of Evil, designated *Ahriman.* In the beginning both *Ahriman* and *Ahura-Mazda* were radiant spiritual beings, partaking equally of the effulgency of their common Father—the One Eternal Light. But *Ahriman,* being possessed of pride and jealousy, rebelled against his brother and, hurling himself downward from the mouth of light, created for himself a great darkness in which he dwelt with his angels, who became the spirits of darkness. In the darkness which he had created the perverse spirit, or *adversary,* brooded moodily for many ages. Here he set up his kingdom of dark spirits. In the meantime *Ahura-Mazda,* who had remained true and beautiful and was consequently a glorious light being, proceeded to establish a beautiful

universe according to the will of the Infinite Creator. As soon as the light appeared in the sphere of darkness, *Ahriman* and his legions attacked it, attempting to thwart the plan of divine progress. *Ahriman* realized that ultimately the light of *Ahura-Mazda* would destroy all the darkness he had created and then the perverted genius, being unable to dwell in the light, would be compelled to submit himself to the radiant will of his brother.

Whenever *Ahura-Mazda* created a beautiful sphere or a perfect creature, *Ahriman* incorporated into the creation the spirit of negation and perverseness. For every good thing which *Ahura-Mazda* did *Ahriman* fashioned an evil shadow. So an eternal warfare existed between the light and the darkness. As long as shadow existed, *Ahriman* could remain a rebellious spirit, but when the last shadow was dispersed by the light, then *Ahriman* must admit himself defeated and acknowledge the light to be stronger than the darkness. There is no doubt that the Persian concept of the anthropomorphic deity was accepted by the early Christians and incorporated by them into their faith, for the *devil* of Christianity is the perverse spirit of the Persian *Ahriman*. *Ahriman* is that something of darkness which resides in the nature of everything and which led the disciple to declare that when he would do good, evil was ever near him. The theory of God and the devil contending for the soul of man is nowhere more clearly brought out than in the ancient Persian Mysteries. Yet though the war waged, it was always evident that *Ahura-Mazda* would finally conquer, for he was armed with the power and glory of the One Deity, by whose orders he was establishing creation.

Thus when *Ahura-Mazda* created man, *Ahriman* also entered into the composite constitution of man, contributing his lower and irrational self. He who sins, therefore, increases the shadow and thereby lengthens the existence of *Ahriman*, while he who does virtuous acts radiates light and truth and hastens the day when *Ahura-Mazda* will redeem the entire world from darkness. In the *Mithraic* form of Zoroastrianism, a third element is introduced which serves as the *mediator* between *Ahura-Mazda* and *Ahriman*. This *mediator* is *Mithras,* the Persian Christ, who was brought into being to hasten the reconciliation of the light and the darkness. *Mithras,* likewise, is born of an immaculate conception and, even as Jesus, his place of birth was a grotto, or stable. The Christian God-man—the Christ—is a composite of *Mithras, Orpheus,* and *Serapis*. From *Mithras* comes the concept of the resurrected Lord, who after three days in the tomb rolls away the stone and redeems His world. From the sad-faced Serapis, with his long hair and curls upon his shoulders, the Christians borrowed their *Man of Sorrows,* and from the radiant *Orpheus,* their concept of the *Son of God.*

Mithras, the *mediator,* became the most powerful deity of the Zoroastrian faith. Unlike the strict monotheism of the first followers of Zoroaster, the devotees of *Mithras* made many and varied reproductions of their deity and also of *Kronos,* the lion-headed god of time. *Mithras* evidently signifies the human mind, *Ahura-Mazda* the human spirit, and *Ahriman* the human body. The light of the mind dispels the darkness of ignorance, and mankind thus illumined recognizes and adores its divine Creator.

The Zoroastrians are generally termed "fire-worshippers," for under this symbol they revere the Deity. Fire is the origin of light and heat. It is a cleansing element. It is an element eternally alive and eternally active, therefore naturally appropriate as a symbol of that divine fire which burns

within the heart and soul of every creature. The ancient Parsis had many peculiar beliefs concerning the sanctity of the elements. For example, earth was sacred. To bury a dead thing in it was to pollute the earth. Water was sacred and to stop its flow was a grievous sin. Air was sacred and should not be polluted with evil odors. Fire was sacred and nothing which was unclean should be burned, lest the first itself become polluted. It was a most grievous sin to pollute any of the elements. These beliefs rather complicated the problem of sanitation, especially in connection with the last offices to the dead. To care for this situation, the *Towers of Silence* were erected. These towers are very highly revered and it is most difficult to secure even a photograph of them. None but the proper representatives of the faith are permitted to enter them. For the sake of tourists, however, there is a model of the *Tower of Silence* a short distance from the actual tower in Bombay. These towers are the Parsi repositories of the dead, and are usually circular in shape and not very high, varying from ten to twenty feet in height. In these towers the dead bodies are laid and the ever-present buzzards and vultures speedily dispose of the remains. Thus the elements are not polluted and death itself is made to serve the purposes of life.

There is a curious myth concerning the Zoroastrian fires to the effect that many of them burn for centuries without ever going out. The oldest of the Zoroastrian fires has burned continuously for over 3,000 years and from it have been lighted fires unnumbered. There is a tradition to the effect that at the present time this ancient fire is in America, but we have been unable to discover any tangible evidence in support of this belief.

The religion of the Persians has produced a profound effect upon its followers, who are noted for their honesty, integrity, devotion, and sincerity. There is practically no crime among them and they live together in friendliness and understanding. They preserve with great care the doctrines of their people and are models that might well be imitated in matters pertaining to religious tolerance. They are sympathetic with the Christians and will gladly work hand in hand with the members of any faith as long as those members are honest and sincere. In India the Parsis are noted contributors to charities and public institutions. They have succeeded greatly in various commercial pursuits, especially banking and brokerage lines. They are most generous with their possessions, considering it a sin to refuse aid to the needy, and their kindliness and gentleness are recognized wherever they have established themselves. Thy are never aggressive and will only defend their own rights, never assailing the rights of others. They are interested in educational institutions and evidence a high degree of culture. The Parsi is an excellent demonstration of the fact that the religious codes of ancient times were both noble and exalted. The faith of the Parsi is very old but the attitude which that faith creates in its followers is one much needed by the modern world.

Men in great place are thrice servants, servants to the sovereign or state, servants of fame and servants of business; so as they have no freedom, neither in their person, nor in their actions, nor in their times.—Bacon.

A Notable Reprint

Vocabulary of Occult Terms

Written for the Purpose of Mitigating the Confusion Created by the Building of the Tower of Babylon.

From *The Secret Symbols of The Rosicrucians,* by Franz Hartmann, M. D.

"Omnia ab Uno" is one of the mottoes of the Rosicrucians. It expresses the idea that the All has been evolved from One; or, in other words, that God is one and indivisible, and that the multifarious activities of life which we see in the universe are merely various forms of manifestations of God; or, to express it more correctly, of the *creative Power,* the *Light* and *substance of Life,* which emanated from the eternal cause of all existence in the beginning of our day of creation, and which has been called the *Logos,* the *Verbum* or *Word,* the *Christ.*

As the Universal One manifested itself, it assumed various aspects. and it therefore appears as a great variety of powers and as innumerable forms of various substances, although all powers and substances are essentially and fundamentally one. The various terms used in occult science are consequently not intended to describe powers and principles radically different from each other, but merely the various aspects of the one universal principle; and as the aspect of things changes according to the point of view from which they are considered, consequently a name applied to a power, if considered from one point of view, may not be applicable if the same principle is considered from another point of view. Likewise, the four sides of a pyramid originate in one point and end in one, each side appearing to have a distinct individuality of its own. The higher we rise towards the summit, the more does this differentiation disappear, and the more does the Unity of all things and their identity with each other become apparent, until all difference is again absolved in the ultimate *One.* He who knows the *One* knows All; he who believes to know many things knows nothing. The One is the starting-point for all occult science.

ALPHA AND OMEGA.—The Beginning and End of all things; i. e., the beginning and end of all manifestation of activity and life in the Cosmos; the *Logos* or *Christ.* See *Logos.*

ADAM.—Primal man in his aspect as a spiritual power, containing the male and female elements. The spiritual principle, constituting humanity, before it became differentiated in matter and assumed gross material forms.

THE CELESTIAL ADAM.—The divine man-forming power in its original state of purity as an image of the Creator.

THE TERRESTRIAL ADAM.—Adam after his "fall;" i. e. the original man having become the *distorted* image of God by having lost his original purity in consequence of disobedience to the law and desertion of the straight line of the universal divine will. This disobedience is illustrated by the allegory of the "eating of the apple in paradise;" the "snake" which tempted Adam and Eve is the illusion of self, causing man to imagine to be something different from the universal God, and thus creating within him personal desires.

ADONAI.—God in his aspect as the *Summum Bonum* in nature; i. e. the Light of the Logos having become manifested in nature.

AER.—Air, *Pneuma,* Soul, a universal and invisible principle. See *Elements.*

ALCHEMY.—The science of guiding the invisible processes of Life for the purpose of attaining certain results on the material, astral or spiritual plane. Alchemy is not only a science, but an *art,* for the power to exercise it must be acquired; a man must first come into possession of certain powers before he can be taught to employ them; he must know what "Life" is, and learn to control the life-processes within his own organism before he can guide and control such processes in other organisms. *Chemistry* is not *Alchemy.* The former deals with so-called dead substances, the latter with the principle of life. The composition or decomposition of a chemical substance is a *chemical* process; the growth of a tree or an animal, an alchemical process. The highest *Alchemy* is the evolution of a divine and immortal being out of a mortal semi-animal man.

Note:—The Song of Solomon describes alchemical processes.

ANGELS.—Conscious spiritual powers acting within the realm of the Soul, i. e. certain individualized spiritual states of the universal consciousness.

ANIMA.—See *Soul.*

ANIMATO.—Animation. (Alch.) The act of infusing life into a thing or of causing its own latent life-principle to become active. See *Life.*

ANTIMONY.—(Alch.) A symbol representing the element of the *Earth* in its gross material aspect; primordial matter, also represented as the insatiable *Wulf,* the destroyer of forms.

AQUA.—(Alch.) Water. See *Elements.*

AQUILA.—(Alch.) *Eagle,* the emblem of *Jupiter;* the symbol of the Spiritual Soul.

ARCANUM.—(Alch.) Secret. A mystery which is not within everybody's grasp; a certain knowledge which requires a certain amount of development to be comprehended. It also means certain secrets which are not to be divulged to the vulgar, who would be likely to misuse that knowledge.

ARCHÆUS.—The great invisible storehouse of Nature, wherein the characters of all things are contained and preserved. To one aspect it represents the *Astral Light;* in another, *Primordial Matter.*

ARGENTUM.—(Alch.) Silver. Symbolized by the *Moon.*

ASTRAL BODY.—A semi-material substance, forming—so to say—the denser parts of the soul, which connect the latter with the physical body. Each thing in which the principle of life exists, from minerals up to man, has an astral body, being the ethereal counterpart of the external visible form.

ASTRAL LIGHT.—The *Light of Nature.* The *Memory,* or universal storehouse of nature, in which the characters of all things that ever existed are preserved. He who can see the images existing in the Astral Light can read the history of all past events, and prophesy the future.

AZOTH.—(Alch.) The universal creative principle of life.

BABYLON.—Humanity in her unregenerated state, the world of fashion, superficiality, animality and intellectuality without spirituality. The world of superficial Knowledge, self-conceit, and ignorance, living in externals, and being attached to illusions.

BEAST.—(False prophet, Babylonian whore, etc.) Animality, sensuality, and selfishness; but especially *intellectuality without spirituality,* Knowledge without love, scientific ignorance, skepticism, arrogance, materialism, brutality. The *Antichrist,* i. e. false prophets, who are putting man's authority in the place of the universal truth, who degrade religion into sectarianism, and prostitute divine things for selfish purposes,—idolatry, bigotry, superstition, priestcraft, cunning, false logic, etc.

BIBLE.—The "sacred books" of the "Christians," containing a great deal of ancient wisdom clothed in fables and allegories, and describing many occult processes in the shape of personifications of powers and historical events believed to have taken place among the Jews. Some of the events described in these books seem to have actually taken place on the external plane, while other are merely figurative; and it appears to be at present impossible to determine in the Bible the exact line between fiction and history.

BLOOD.—(Alch.) The vehicle for the principle of Life; the seat of the Will.

BODY.—Matter in a certain state of density, exhibiting a form. A body may be visible or invisible, corporeal or ethereal.

CABALA.—The science which teaches the relations existing between the visible and invisible side of nature; i. e. the character of things and their forms in regard to *weight, number,* and *measure.* It is the knowledge of the laws of harmony which exist in the universe.

CAPUT MORTUUM.—(Alch.) Refuse. Dead matter.

CARITAS.—Spiritual Love, benevolence, charity.

CELESTIAL.—A spiritual, divine state; a state of perfection.

CHAOS.—The universal *matrix* or storehouse of nature. See *Archæus.*

CHIMIA.—Chemistry. Sometimes the term refers to the Chemistry of Life, Alchemy.

CHRIST.—Spiritual consciousness, Life and Light. The divine element in humanity, which if it manifests itself in man, becomes the personal Christ in individual man. "Christ" means therefore an internal spiritual living and conscious power or principle, identical in its nature with the *Logos,* with which the highest spiritual attributes of each human being will become ultimately united, if that human being has developed any such Christlike attributes. This principle is in itself of a threefold nature, but it appears to be useless to speculate about its attributes, as they will be comprehensible only to him who realizes its presence within himself. See *Logos.*

Note:—The misconception of the original meaning of the term *"Christ"* (Kristos)

has been the cause of many bloody wars and of the most cruel religious persecutions. Upon such a misconception are still based the claims of certain "Christian" sects. "Christ" originally signifies a universal spiritual principle, the "Crown of the Astral-Light," coexistent from all eternity with the "Father," i. e. the Divine source from which it emanated in the beginning. This principle is said to have on many occasions penetrated with its light certain human beings, incarnated itself in them, and thus produced great heroes, reformers, or *Avatars*. Those who cannot rise up to the sublimity of this conception look upon "Christ" as being merely a historical person, who in some incomprehensible manner took upon himself the sins of the world. There have been so many clerical dogmas and misconceptions heaped around this term, that it appears to be impossible to throw any light upon this matter, unless we call to our aid the sacred books of the Hindus and compare the doctrines of *Krishna* with those of Christ.

COAGULATIO.—(Alch.) Coagulation. The act of some fluid or ethereal substance assuming a state of corporeal density.

COMBINATIO.—(Alch.) Combination. The act of combining certain visible or invisible things.

CONJUNCTO.—(Alch.) Conjunction. The act of two or more things joining together or coming into harmonious relationship with each other.

CORPUS.—(Alch.) Body. Matter is a state of corporeal density. The vehicle of a power.

CREATION.—The external, visible manifestation of an internal, invisible power. The production of a visible form out of invisible, formless substance. The calling into existence of a form.

Note:—The term "creation" has often been misrepresented as meaning a creation of something out of nothing; but we know of no passage in the Bible which might justify such an irrational definition. The only persons who believe that something can come from nothing are certain self-styled "scientists," who imagine that life and consciousness are products of the mechanical activity of the body; which is identical with saying that something superior can be produced by something inferior; in other words, by something which according to all known laws of nature is not able to produce it.

CROSS.—A symbol expressing various ideas, but especially the creative power of *Life* in a spiritual aspect, acting within the Macrocosm of nature and within the Microcosm of man. It also represents Spirit and Matter ascending and descending. The perpendicular beam represents Spirit, the horizontal bar the animal or earthly principle, being penetrated by the divine Spirit. Universal as well as individual man may be symbolized by a Cross. Man's animal body is a Cross, or instrument of torture for the soul. By means of his battle with the lower elements of his constitution, his divine nature becomes developed. By means of his physical body, man is *nailed* to the plane of suffering appertaining to terrestrial existence. The animal elements are to die upon that Cross, and the spiritual man is to be resurrected to become united with the Christ. "Death upon the Cross" represents the giving up of one's own personality and the entering into eternal and universal life. The *inscription* sometimes found at the top of the Cross, consisting of the letters I, N, R, I, means, in its esoteric sense, *Igne Natura Renovatus Integra;* that is to say: By the (divine) Fire (of Love) all Nature becomes renewed. The *golden Cross* represents spiritual Life, illuminated by Wisdom. It is the symbol of immortality.

DEUS.—God.

DEVIL.—The principle of Evil, the antithesis of the principle or cause of Good, in the same sense as *Darkness* is the antithesis of Light. *God,* being the cause of all powers and principles, is also the cause of the "Devil," but not its direct cause; for as *evil* is nothing else but perverted *good,* likewise the power called *Devil* is, so to say, the reaction of *God,* or the cause which perverts good into evil. The devil may be said to be the dark, and consequently inferior counterpart of God; consequently, like God, a *Trinity of thought, word,* and its *manifestation.*

EARTH.—See *Elements.*

EAGLE.—(Alch.) The spiritual Soul. *"The Gluten of the White Eagle."*—pure spiritual love, the fiery substance of the spiritual Soul.

ELEMENTA.—(Alch.) Elements. Universal and (to us) invisible principles, the causes of all visible phenomena, whether they are an *earthly* (material), *watery* (liquid), *airy* (gaseous), or *fiery* (ethereal) nature.

There are consequently four "Elements," namely:—

1. *Earth,* representing primordial matter, an invisible ethereal substance, forming the basis of all external corporeal appearances.

2. *Water*, referring to the realm of the Soul, the connecting link between spirit and matter. It also represents Thought.

3. *Fire*, representing the realm of the Spirit or *Life*.

4. *Air*, alluding to Space or Form. It is not, strictly speaking, an "Element."

There is a *fifth element*, which is the spiritual *Quint-essence* (the *Mercury*) of all things. Each element may be considered from a variety of aspects. Each element constitutes, so to say, a world of its own, with its own inhabitants, the "elementary spirits of nature;" and by a combination of those elements under various conditions, an endless variety of forms is produced.

ELOHIM.—The light of the Logos in its aspect as a spiritual power or influence, whose presence may be felt as it penetrates the soul and body of the worshipper in his moments of spiritual exaltation. This Light, having been the cause and beginning of creation, the term *Elohim* also expresses its aspect as the creative power of the universe.

EVA.—*Eve*. The female or generative power in nature; the eternal mother of all, an ever-immaculate virgin; because she has no connection with any external god, but contains the fructifying spiritual principal (the *Holy Ghost*) within her own self.

The celestial Eve represents *Theo-Sophia*, divine Wisdom, or Nature in her spiritual aspect.

The terrestrial Eve represent Nature in a more material aspect, as the womb or matrix out of which forms are continually evolved, and into which they are reabsorbed.

Note:—Primordial man was a bisexual spiritual being; the separation of sex took place in consequence of the differentiation of spirit in matter. Man is still to a certain extent bisexual; because each male human being contains female, and each female being male elements. Sex is merely an attribute of the external form; the spiritual man who inhabits the outward form has no particular sex.

EVIL.—The antithesis of *Good*, i. e. the reaction of good against itself, or good perverted. There can be no absolute Evil, because such a thing would destroy itself.

EX CENTRO IN CENTRUM.—Everything originates from one centre and returns to that centre.

FAITH.—Spiritual knowledge. A power by which the spirit may feel the existence of truths which transcend external sensual perception. *"Faith"* should never be confounded with "Belief;" the latter being merely a controvertible opinion about something of which nothing is known. *Faith* rests upon direct perception; *Belief*, upon intellectual speculation.

FATHER.—(Trinity.) The divine and incomprehensible *Fire*, from which emanated the *Light* (the *Son*). We cannot conceive of *"the Father"* except as the incomprehensible *Absolute*, the Cause of all existence, the Centre of Life, becoming comprehensible only when he manifests himself as the "Son." In the same sense a geometrical point is merely an abstraction and incomprehensible, and must expand into a circle before it can become an object of our imagination.

FIAT—The active expression of the Will and Thought of the *Great First Cause* by which *God* manifested himself in the act of creation; in other words, the energy by which he threw the Light which created the universe into an objective existence. The *outbreathing of Brahm* at the beginning of a *Manvantara*. *Fiat Lux*,—Let there be Light!

FIDES.—See *Faith*.

FIRE.—An internal activity whose manifestations are heat and light. This activity differs in character according to the plane on which it manifests itself. "Fire" on the spiritual plane represents Love or Hate; on the astral plane it represents Desire and Passion; on the physical plane, Combustion. It is the purifying element, and in a certain aspect identical with *"Life."* See *Elements*.

FIRMAMENT.—Realm. Space in its various aspects. The physical and mental horizon. That which limits the physical or mental perception. The sky.

FIXATIO.—(Alch.) Fixation. The act of rendering a volatile substance (for instance a thought) fixed. The act of rendering the impermanent permanent.

FOUNDATION.—The Real. The basis or centre of things, in contradistinction to their phenomenal illusive and transient appearance. We may look upon all things as having a common basis, which in each manifests certain attributes. We may know the attributes of things, but not the thing itself.

GLUTEN.—Adhesion. Spiritual Substance. See *Eagle*.

GOD.—The eternal, omnipresent, self-existent Cause of all things. in its aspect as the Cause of all Good. The meaning of the term "God" differs according to the

standpoint from which we view it; but in its highest meaning it is necessarily beyond the intellectual comprehension of imperfect man; because the imperfect cannot conceive the perfect; nor the finite the infinite. In one aspect everything that exists is God, and nothing can possibly exist which is not God; for it is the One Life, and in every being has its life and existence. God is the only eternal Reality, unknowable to man; all that we know of him are his manifestations. In one aspect God is looked upon as the spiritual central Sun of the Cosmos, Whose rays and substance penetrate the universe with life, light. and power. God being *the Absolute*, cannot have any conceivable relative attributes; because as nothing exists but himself, he stands in relation to no thing, and is therefore non-existent from a relative point of view. We cannot possibly form any conception of the unmanifested *Absolute;* but as soon as the latter becomes manifest, it appears as a Trinity of *Thought, Word,* and *Revelation*, i. e. as the *"Father,"* the *"Son,"* and the *"Holy Ghost."*

Note:—Innumerable people have been killed because they differed in regard to their opinions how the term "God" should be defined; but it is obvious that a Cause which is beyond all human conception is also beyond any possible correct definition, and that, therefore, all theological disputations about the nature of God are absurd and useless.

GOD.—A human being in whom divine powers have become active. An *Adept.*

GOOD.—Everything conducive to a purpose in view is *relatively* good; but only that which leads to permanent happiness is permanent Good. Everything, therefore, which ennobles and elevates mankind may be called good, while that which degrades is evil. Supreme Good is that which establishes real and permanent happiness.

GOLD.—(Alch.) An emblem of perfection upon the terrestrial plane, as the Sun is a symbol of perfection on the superterrestrial plane. There is a considerable amount of historical evidence that the ancient Rosicrucians possessed the power to transmute base metals into gold by alchemical means, by causing it to grow out of its own "seed," and it is claimed that persons possessing such powers exist even today.

GRACE.——A spiritual power emanating from the *Logos.* It should not be confounded with "favor" or "partiality." It is a spiritual influence comparable to the light of the sun, which shines everywhere, but for which not all things are equally receptive.

HEAVEN.—A state of happiness and contentment. Man can only be perfectly happy when he forgets his own self. "Heaven" refers to a spiritual state, free from the bonds of matter.

HELL.—The antithesis of Heaven; a state of misery and discontent. A person suffers when he is conscious of his own personality and its imperfections. Each being suffers when it is surrounded by conditions which are not adapted to its welfare; consequently, the soul of man surrounded by evil elements suffers until the elements of evil are expelled from his organization. The state in which the divine and consequently pure spirit is still connected with an impure soul, seeking to throw off the impurities of the latter is called *Purgatory* (Kama loca). When this has taken place, the consciousness of the disembodied entity will be centered in his spiritual organization, and he will be happy; but if the consciousness has been centred in the impure soul, and remains with the latter, the soul will be unhappy and in a state of Hell. The latter takes place especially in such cases where people of great intellectual powers, but with evil tendencies, perform knowingly and purposely evil acts.

HOLY GHOST.—(Trinity.) The Light of the manifested *Logos,* representing the body and substance of Christ. The Spirit of Truth, coming from the *Father* and *Son.*

HOMO.—Man.

HOPE.—Spiritual hope is a state of spiritual consciousness, resulting from the perception of a certain truth, and based upon a conviction that a certain desire will be realized This kind of hope should not be confused with the hope which rests merely upon opinion, formed by logical conclusions or caused by uncertain promises.

HYLE.—The universal primordial invisible principle of matter, containing the germs of everything that is to come into objective existence. See *Archæus.*

IGNIS.—*Fire.*

ILLUSION.—All that refers to *Form* and outward appearance. All that is of a *phenomenal* character, transient and impermanent; in contradistinction to the *Real* and Permanent.

JEHOVAH.—*Jod-He-Vah.*—God manifest, in his aspect as the creative, transforming, and regenerating power of the universe. The self-existent, universal God.

JERUSALEM.—Humanity in its spiritual condition. The soul in a state of purity.

JESUS.—The divine man. Each man's spiritual *Ego*. Each person's personal god or *Atman*. The redeeming principle in Man, with which man may hope to become united during his life.

Jesus of Nazareth is believed to have been an Adept; i. e. a pure and great man, teacher and reformer, in whom the Logos has taken form; in other words, a human being in whom the Christ-principle has incarnated itself.

JUPITER.—The supreme God. Jehovah.

KNOWLEDGE.—Science, based upon the perception and understanding of a truth. It should never be confounded with "*learning*," which means the adoption of certain opinion or theory on the strength of some hearsay or logical speculation. We cannot really know anything except that which we are able to perceive with our external or internal senses.

LAPIS PHILOSOPHORUM.—(Alch.) A mystery, known only to the practical occultist who has experienced its power

LEAD.—(Alch.) symbolized by *Saturn;* the emblem of Matter; the element of Earth.

LEO.—(Alch.) *Lion*. The symbol of strength and fortitude; corresponding to *Mars*. "*The Blood of the Red Lion,*" the vehicle of the Life-principle.

LIFE.—A universal principle; a function of the universal Spirit.

Note:—Life is present everywhere, in a stone or plant as well as in an animal or man, and there is nothing in nature which is entirely destitute of life; because all things are a manifestation of the *One Life,* which fills the universe. In some bodies the activity of life acts very slow, so that it may be looked at as dormant or latent, in others it acts rapidly; but a form which is deserted by the life-principle ceases to exist as a form. Attraction, Cohesion, Gravitation. etc., are all manifestations of life, while in animals this activity enters a state of self-consciousness, which is perfected in man. To suppose that Life is a product of the mechanical or physiological activity of an organism is to mistake effects for causes, and causes for effects. See *Creation.*

LIGHT.—An external visible manifestation of an internal invisible power.

The *Divine Light of Grace* is a spiritual Light, the Light of the *Logos,* illuminating the mind of the *Adept.*

The *Light of Nature* in the *Astral Light.*

LIMBUS.—The universal *matrix* of all things. See *Archæus.*

LOGOS & LOGOI.—A centre or centres of spiritual activity, Life and light, existing from all eternity in the manifested GOD (the *Absolute*). The Christ-principle, which, shining into the heart of man, may produce an *Avatar* or *Christ.*

Note:—It is taught that at certain periods such an incarnation of the divine Light of the Logos takes place upon the Earth, and thus causes a new saviour, redeemer, and reformer to appear among mankind, teaching the old and half-forgotten truths again by word and example, and thus producing a new revival of the religious sentiment. The ancient religions speak of several such *Avatars* in which "the *Word* has become Flesh."

LOVE.—Spiritual Love is an all-penetrating spiritual power, uniting the higher elements of Humanity into one inseparable whole. It is not led by external sensuous attractions. It is the power by which man recognizes the unity of the All, and the product of that knowledge which springs into existence, when man recognizes the identity of his own spirit with the spirit of every other being. This spiritual Love should never be confounded with sexual desire, parental affection, etc., which are merely sentiments, subject to attraction and change.

LUCIFER.—The bearer of Light. An angel of Light, possessed of Wisdom. *Lucifer in his fallen state* is Intellectuality without Spirituality; knowledge without the light of wisdom.

LUMEN.—A power emitting Light.

LUNA.—See *Moon.*

LUX.—See *Light.*

MACROCOSM & MICROCOSM.—The great and the little world; the latter being an image or representation of the former, but on a smaller scale. The microcosm of Man resembles the macrocosm of the universe in all his aspects except in external form.

MATRIX.—(Alch.) Womb. The mother wherein a germ, seed, or principle is brought to ripening. Every germ requires a certain appropriate matrix for its development. Minerals, plants, or animals require a matrix in the incipient state of their growth.

MATTER.—An external manifestation of an internal power.

MERCURY.—(Alch.) One of the *Three Substances.* The Astral Light. The principle of Mind. The spiritual quintessence of all things.

METALS.—(Alch.) Certain occult powers. The "metals" of which a man is made and which produce his virtues or vices are more permanent and lasting than the body composed of flesh and blood.

MOON.—(Alch.) A reflection caused by the rays of the Sun. The Intellect, being a reflection of the divine light emanating from the Fire of the heart.

MORTIFICATIO.—(Alch.) Mortification. The art of rendering the lower elements passive, so that the higher ones can become active. The art of dissolving the body, so that the spirit may become free.

MULTIPLICATIO.—(Alch.) Multiplication. Increase. The character is the great multiplicator.

Note:—Not only is man thus an image of "God," but every part of our organism has the character of the whole impressed upon it, in the same sense as the qualities of a tree are latent in the seed. It is therefore possible for those who can read in the Light of Nature, to know the character, attributes, and history of a thing by examining one of its parts.

MAGIC.—The science and art of employing spiritual powers to obtain certain results. No one can exercise Magic unless he possesses magic powers, and to obtain such powers man must be spiritually developed. *"Magic"* should never be confounded with *"Sorcery."* The former deals with the *Real,* the latter deals with *Illusions.* Magic is the culmination of all sciences, and includes them all; but there can be no true science without wisdom, and no wisdom without sanctification.

Man.—The *real* man is an invisible internal and spiritual power which in its outward manifestation, appears as a human being.

Note:—Man may be looked upon as an individual ray emanating from the great spiritual Sun of the universe. having become polarized in the heart of an incipient human organism, endows the latter with life and stimulates its growth. At a certain state of its development that organism becomes conscious of its existence in the phenomenal world, and with this the illusion of self is created. There is nothing real and permanent about the being called *Man,* except this internal divine power which is called the *Spirit.* which is ultimately identical with the universal Spirit—the *Christ.*

MARS.—The power which endows beings with strength. See *Leo.*

MARIA.—The universal matrix of Nature. *Ceres, Tris,* etc. See *Eve.*

MATERIA PRIMA.—(Alch.) Primordial Matter. *A'Wasa.* A universal and invisible principle, the basic substance of which all things are formed. By reducing a thing into its *prima materia,* and clothing it with new attributes, it may be transformed into another thing by him who possesses spiritual power and knowledge. There are several states of matter, from primordial down to gross visible matter, and the Alchemists therefore distinguish between *Materia proxima, Materia remota,* and *Materia ultima.*

NATURAL, UNNATURAL. SUPERNATURAL.—Relative terms, referring to the relations existing between certain things and certain conditions. Everything in Nature is natural in the *absolute* meaning of this term; but not everything is surrounded by such conditions as according to the laws of its own nature it ought to be surrounded by. Air is natural, but to a fish it is not his natural element; a supernatural being is one who exists in a spiritual condition superior to that of lower beings, and in which gross material beings cannot exist.

NATURE.—The external manifestation of an internal creative power. The whole of nature can be nothing else but a *thought* of God, having been thrown into objectivity by the power of his *Word* and grown into forms according to the law of evolution. *"The nature of a thing"* means the summary of its attributes.

NOTHING.—The antithesis of something. The term nothing is sometimes applied to signify something which is inconceivable and therefore *no thing* to us. *Form* is no *thing;* it is merely a shape, and does not exist in the *Absolute.* If a thought becomes expressed in a form, that which was nothing *to us* becomes something.

OCCULTISM.—The science of things which transcend the ordinary powers of observation. The science of things whose perception requires extraordinary or superior faculties of perception. Everything is occult to us as long as we cannot see it, and with every enlargement of the field of our perception a new and heretofore "occult" world becomes open to our investigation. We may speculate about the Unseen; but we cannot actually know anything about it, unless we can mentally grasp its spirit. See *Knowledge.*

OCULUS.—Eye.

OCULUS DIVINUS.—The symbol of spiritual consciousness and knowledge.

OCULUS NATURÆ.—The Astral Light.

OMBIA AB UNO.—"Everything originates from the *One*."

PATER.—Father.

PERFECTIO.—(Alch.) Perfection.

PERSON.—An individual, organized, self-conscious being or principle, capable to think and to will different from other beings or principles. An indivisible unity.

PERSONALITY.—Mask. The sum and substance of the attributes which go to distinguish one individual from others. As one and the same actor may appear in various costumes and masks; likewise one individual spiritual entity may appear successively on the stage of life as various personalities.

Note:—To comprehend the doctrine of *Reincarnation*, it should be remembered that at and after the transformation called "death" only those attributes of a person which have reached a certain degree of spirituality, and are therefore fit to survive, will remain with the individual spirit. When the latter again overshadows a new-born form, it develops a new set of attributes, which go to make up its new personality.

PHILOSOPHY.—True "Philosophy" is practical knowledge of causes and effects; but what is today called "Philosophy" is a system of speculation based upon logical deductions, or *opinions* arrived at by reasoning from that which we *imagine to know* to the unknown.

Note:—The fundamental basis upon which our modern philosophy rests is erroneous and illusive, because it rests upon the assumption that man could know something without knowing himself; while, in truth, man can possess no positive knowledge of anything whatever except that which exists within his own self, and he can know nothing about divine things as long as the divinity within himself has not become alive and self-conscious. *Philosophy* without *Theosophy* is, therefore, mere speculation, and frequently leads to error.

PHŒNIX.——(Alch.) A fabulous bird: the symbol of death and regeneration.

PRAYER.—An effort of the will to obtain that which one desires. Prayer on the physical plane consists in acts; prayer on the plane of thought consists in thoughts; prayer on the spiritual plane consists in the act of rising in thought up to the highest, and to become united with it.

PRIMUM.—(Alch.) Primordial Motion. The first Life-impulse.

PRINCIPIUM.—Principle, Cause, Beginning of Acitivity.

PRIMA MATERIA.—See *Materia Prima*.

PROJECTIO.—(Alch.) Projection. The act of endowing a thing with a certain power or quality by means of an occult power whose root is the Will.

PUREFACTIO.—(Alch.) Purification.

PUTREFACTIO.—(Alch.) Putrification.

RAVEN.—(Alch.) A symbol for a certain occult power.

REBIS.—(Alch.) Refuse. Matter to be remodelled.

REGENERATIO.—(Alch.) Regeneration. The act of being reborn in the spirit. The penetration of the soul and body by the divine heat of love and the light of intelligence, emanating from the divine fire within the heart. The awakening and development of spiritual self-consciousness and self-knowledge.

RESURRECTIO.—(Alch.) Resurrection. Initiation into a higher states of existence. The new life into which the perfected elements of a being enters after the imperfect ones with which they have been amalgamated have been destroyed.

ROSE.—(Alch.) The symbol of evolution, and unfolding and beauty.

ROSICRUCIAN.—A person who by the process of spiritual awakening has attained a *practical* knowledge of the secret signification of the *Rose* and the *Cross*. A Hermetic philosopher. A real Theosophist or *Adept*. One who possesses spiritual knowledge and power.

Note:—Names have no true meaning if they do not express the true character of a thing. To call a person a Rosicurcian does not make him one, nor does the act of calling a person a Christian make him a Christ. The real Rosicrucian or Mason cannot be made; he must grow to be one by the expansion and unfoldment of the divine power within his own heart. The inattention to this truth is the cause that many churches and secret societies are far from being that which their names express.

SAL.—(Alch.) Salt. Substance. One of the three substances. The Will. Wisdom.

SATURN.—(Alch) The symbol of the universal principle of matter; the producer and destroyer of forms.

SEED.—(Alch.) A germ, element, or power from which a being may grow. There are germs of Elementals, Minerals, Plants, Animals, Human Beings, and Gods.

SILVER.—(Alch) An emblem of Intelligence. symbolized by the Moon. Amalgamated with *Mercury* (the Mind) and penetrated by the Fire of divine *Love*, it becomes transformed into the *Gold* of Wisdom.

SOL.—(Alch.) See *Sun.*

SOL-OM-ON.—The name of the Sun of Wisdom expressed in three languages.

SOLUTIO.—(Alch.) Solution. The act of bringing a thing into a fluid condition.

SON OF GOD.—One of the three powers constituting the Trinity. The Light, or Christ. The regenerated spiritual man. The celestial Adam. The *Logos*. Only the inner spiritual and divine man is a direct Son of God; the unregenerated man is his indirect descendant. The *Spirit* is the Son of God; the *Soul* is the son of the Sun (astral influence); the *Body* the son of the Earth.

SOPHIA.—Wisdom.

SOPHIST.—Originally this term meant a "wise man;" but now it means a false reasoner, a skeptical speculator, a person who is cunning but possesses no wisdom; one who judges things not by what they are, but by what he imagines them to be; one who dogmatizes about things which he cannot grasp spiritually; a material scientist, a would-be-wise, an intellectual person without love; one who lives, so to say, in his brain and receives no light from his heart.

SOUL.—The semi-material principle connecting matter with spirit. It leads, so to say, an amphibious existence between these two poles of substance, and may ultimately become amalgamated either with one or the other. The Body is the mask of the Soul; the Soul, the body of the Spirit.

SPES.—Hope.

SPIRITUS.—Spirit. God in his aspect as an eternal, universal, and invisible principle or power in a state of the greatest purity and perfection. The divine element in Nature. The antithesis of Matter, yet "material" in a transcendental sense. Spiritual substance. A conscious, organized, invisible principle. The Substance or Body of Christ. The term "Spirit" is also used to signify the essence or character of a thing, the sum of the highest attributes or powers.

SPIRITS.—Powers.

Note:—The modern usage to apply the term "spirits" to disembodied astral forms and souls of men and animals has originated in the modern misconception of the true nature of man.

SUBLIMATIO.—(Alch.) Sublimation. The rising of a lower state into a higher one. Vices may become sublimated into virtues.

SUBSTANCE.—That unknown and invisible something which may manifest itself either as matter or force; in other words, that substratum of all things, which is *energy* in one of its aspects, and *matter* in another.

The Three Substances: Salt, Sulphur, and Mercury represent the trinity of all things. They are the basis of all existence, and in each of these three substances the other two are contained. They form an inseparable Unity in a Trinity, differing, however, in its aspects and manifestations. Consequently, in some things the Salt, in others the Sulphur, and in still others the Mercury is preeminently manifest. They represent *Thought, Word,* and *Form; Body, Soul,* and *Spirit; Earth, Water,* and *Fire; Fire, Light,* and *Heat,* etc. See *Trinity.*

SULPHUR.—(Alch.) One of the three substances. The principle of Love. The invisible fire.

SUN.—(Alch.) The symbol of Wisdom. The Centre of Power or *Heart* of things. The Sun is a centre of energy and a storehouse of power. Each living being contains within itself a centre of life, which may grow to be a sun. In the heart of the regenerated, the divine power, stimulated by the Light of the *Logos*, grows into a Sun which illuminates his mind.

The spiritual Sun of Grace. The *Logos* or Christ.

The Natural Sun. The centre of all powers contained in our solar system.

Note:—The terrestrial sun is the image or reflection of the invisible celestial sun; the former is in the realm of Spirit what the latter is in the realm of Matter; but the latter receives its power from the former. See *Logos.*

SUPERIUS & INFERIUS.—(Alch.) The *Above* and *Below,* the Internal and External, the Celestial and Terrestrial. Everything *below* has it ethereal counterpart above, and the two act and react upon other; in fact, they are *one* and merely *appear to be* two.

TARTARUS.—(Alch.) Matter. Residuum. A substance which has been deposited by a fluid, or crystallized out of the latter. The gross elements of the soul.

TERRA.—Earth.

TERRESTRIAL.—An earthly or imperfect state.

THEOLOGY.—A system which teaches the nature and action of divine powers

and their relation to Man. Some ancient theologies are the products of certain spiritually developed persons who were capable to perceive and understand spiritual truths, and who laid down the results of their experience in certain systems, and described what they knew, usually in some allegorical forms. Modern Theology is a system of speculation based upon the knowledge of external symbols and allegories without any understanding of the true meaning of the latter.

THEOSOPHY.—Supreme Wisdom. The knowledge of divine powers obtained by him who possesses such powers. "*Theosophy*" is therefore identical with *self-knowledge.*

THEOSOPHIST.—A person whose mind is illuminated by the spirit of Divine Wisdom. One who is able to mentally grasp the spirit of a thing, and to understand it. One who has attained a self-knowledge of the divine powers existing in his own organization.

TINCTURA.—(Alch.) Tincture. An ethereal or spiritual substance which, by impregnating another substance, endows (tinctures) the latter with its own properties. If a gross principle is penetrated by a higher one, the former is said to be *tinctured* (colored) by the latter one.

TRINITY.—The All. The whole of the Universe. Everything is a trinity, and Three is the number of *Form.* Every conceivable thing consists of *Matter* and *Motion* in *Space,* and the three are forever one and inseparable. "God" is a trinity, and the Universe being a manifestation of God, every part of the Universe must necessarily be a trinity. Everything is a product of *thought, will,* and *substance* (form); i. e. *Mercury, Sulphur,* and *Salt.*

UNIFICATION.—*At-one-ment.* The art of uniting into one. Unification with the eternal One is the only aim and object of all true religion. All things are originally one; they are all states of one universal divine consciousness; they merely *appear to be* different from each other on account of the illusion of *Form.* Differentiation and separation exist merely at the surface of the periphery of the All; the *Centre* is one. To become reunited with the Centre is to enter the *Real,* and to become divine and immortal. After a man has become united with his own higher self, he may become united with *Christ.*

Note:—This process of regeneration and unification is taught in all the religions of the East, but—although the whole Christian religion is based upon this truth—it is nevertheless universally misunderstood by modern Christians, who expect to obtain salvation rather through the merit of another than by their own exertion. To understand the process of regeneration and unification requires an understanding of the real nature of man and of his relations to nature; a science which in our modern times is nowhere in Europe taught in schools, because our theologians and scientists are themselves ignorant of the true nature of man, and because mankind finds it easier to accept a belief than to acquire knowledge.

UNIVERSE.—The Cosmos. The All; beyond which nothing can exist, because there is no "beyond." The whole of the visible universe is a manifestation of the internal invisible divine power called the Spirit of God. It is the substance of God, shaped by his thought into images and thrown into objectivity by an exercise of his Will. Whatever God *thinks,* that he expresses in the *Word,* and what he speaks becomes an *Act.* All this takes place according to *Law,* because God is himself the Law, and does not act against himself.

VENUS.—(Alch.) The principle of Love.

VERBUM.—The *Word,* the Alpha and Omega. The Christ or *Logos.* The expression of a divine thought. The power emanated in the beginning from the Eternal Centre. The origin of all life.

VIR.—Man. A human being in whom the male elements are preponderating.

VIRGIN, CELESTIAL.—See *Eve.*

VISIBLE & INVISIBLE.—Relative terms; refering to things which are usually beyond the powers of perception of ordinary man in his normal state. What may be invisible to one may be visible to another.

WATER.—See *Elementa.*

WILL.—The one universal and fundamental power in the universe, from which all other powers take their origin. Fundamentally it is identical with Life. It manifests itself in the lower planes of existence as Attraction, Gravitation, Cohesion; on the higher planes as Life, Will, Spiritual Power, etc., according to the conditions in which it acts. The Will is a function of the universal Spirit of God, and there is no other power in the Universe but the Will of God, acting consciously or unconsciously, natural or unnatural, if perverted by man. Man can have no will of his own; he is merely enabled to employ the universal will acting

in his organization during his earthly existence, and to pervert and misuse it on account of his ignorance with the eternal laws of nature.

WISDOM.—The highest conceivable attribute of the Spirit; conceivable—like all other powers—only by him in whom wisdom has become manifest, and who is thereby rendered wise. Wisdom is not of man's making; he cannot invent, but he can acquire it. The same may be said of all other spiritual powers; they exist in the universe, and are to be attained by Man.

WOMAN.—A human being in whose organization the female elements are preponderating over the male ones.

WORD.—See *Verbum. Alpha* and *Omega.*

ZODIAC.—The twelve signs of the Zodiac represent the twelve universal principles which form the basis of the construction of the material universe.

Editorial

(Continued from Page 170)

While the plants may be all that he believes them to be, still he is being cramped into one tiny viewpoint that never gives expression to that bigger part of himself which is only truly happy when it senses the universality of ideals and activity. To such a type of mind, vacation is to leave the study or nursery filled with flowers and go out into the great world with its mountains, its clouds, its animals, its precious stones, its shining metals, and, most of all, its varied and endlessly interesting human population. To such a reclusive soul we say, "Give the subject of botany a rest and learn to see the beauty in other creatures and things. In this way the mind may be preserved in sanity and man accomplish the *magnum opus* which he came here to do."

John Doe No. 2 is a great artist and John Doe No. 3 a great musician. These two men apparently have nothing in common. Yet, if they but realized it, they have everything in common, for one really *paints* with the harmony of sound and the other *composes* with the harmony of color. What a wonderful vacation it would be if these two men could change places with each other! Each would step into a new world, a beautiful world, for just around the corner in each one's life is a sphere of unrecognized beauty from which each divides himself by confining his life and activity within the confines of a single thought-room.

Development of the mental faculties can be verified by the application of the law of interest and indifference. Those faculties which are awake respond readily to external stimuli harmonious to themselves, whereas those faculties which are asleep give no response. Thus, if the faculty of art is active, the individual exhibits a love and appreciation of the beautiful. He is drawn irresistibly to beautiful objects, making note of them and commenting thereon. If, however, the faculty of art be asleep, the individual shows no inclination to interest himself in the artistic or the beautiful. In fact, he may be totally devoid, as it were, of the æsthetic, as in the case of a person we once knew who hung his hat on one of the leading art objects of a well-known European museum.

With few exceptions, a single mental faculty thus overshadows and dominates the entire mental nature. It may be a religious tendency or a commercial urge; it may be an altruistic inclination or one absolutely selfish. These mental "ruts" are plainly visible in the personalities of the world's so-called great men and women. The weird melancholia of Poe, the pes-

simism of Nietzsche, the sarcasm of Voltaire, and the asceticism of Dante are examples of dangerous mental bias, which in the case of Nietzsche ended in violent insanity. Even the philosopher is not immune, for more often than otherwise his philosophy is a solace for the thwarted hopes of life and therefore tinctured with the venom of cynicism.

In our daily life we encounter people with the most peculiar mental attitudes toward their environments. We know one individual who firmly believes that children should be tied up in the back yard and animals given the freedom of the streets. This is an instance where interest in the welfare of the animal kingdom has been carried to such an extreme that mental unbalance on this particular subject has been the inevitable result. In the realms of religion and philosophy extremists are very common—so common, in fact, that it is seldom a well-balanced type of intellectualist can be found.

When the mind thus becomes crystallized and "set," it is incapable of further development. It is no longer plastic, no longer responsive to the influences of its environment upon which it is wholly dependent for its evolutionary progress. And all things when they stop growing or become incapable of further growth we know are marked for death. Thus the economy of Nature asserts its prerogative and the physical brain and constitution are resolved once more into their primary elements in order that the mind may be released from its prison-house of clay and at some future date re-embark upon the divine adventure of human life. Manifestation of the spiritual nature of man is directly dependent—from one point of view—upon refinement of its vehicles of expression. Growth of the spiritual nature is the product of neither "affirmation" nor "denial." It is achieved only by lofty idealism, right-thinking, self-less service, and divine love. Philosophy offers no substitute for this program of labor and achievement, no "short cut" to the goal of self-completion. Philosophy represents only that method—both safe and sane—by which individual effort is wisely directionalized. No sublimer expression of this ideal of self-completion exists in literature than that given by one of our own well-known poets:

> Build thee more stately mansions, O my soul,
> As the swift seasons roll!
> Leave thy low-vaulted past!
> Let each new temple, nobler than the last,
> Shut thee from heaven with a dome more vast,
> Till thou at length are free,
> Leaving thine outgrown shell by life's unresting sea!

Q. Is the Lord's Prayer as we have it correct? I have read in a certain book that it should be, "Lead us *in* temptation." Anon.

A. The interpretation which you give is not familiar to the writer. We do know, however, that the Lord's Prayer is capable of many interpretations, especially because of the peculiar use of tenses found in early languages. The Lord's Prayer is a Qabbalistic epitome of the powers of the universe and is an invocation of the Universal Spirit of Light. As time goes on and we become more familiar with the subtle shades of meaning existing in ancient languages, we shall undoubtedly discover new and deeper meanings to nearly all scriptural documents and works of a similar nature.

Questions & answers

Q. Is suffering necessary to spiritual growth? If not, what qualifications permit of growth without suffering? L. J.

A. Suffering is not necessary to spiritual growth any more than disease is necessary to human life. Yet both are present and equally difficult to combat. Suffering has two causes: ignorance and egotism. By ignorance we lay ourselves open to painful reactions as the result of ill-considered action. By egotism—a false emphasis of self—we lay ourselves open to injury by others and magnify the seriousness of our troubles. We can successfully combat suffering by learning natural processes and obeying them; we can become so impersonal that we cannot be offended or caused to suffer by the actions of others. Suffering is the whip which Nature uses to keep man in line. If he stays in line, he will not feel its blows, but refusing to recognize the value of the experience of others, he is forced to suffer in order to learn that which, fundamentally, he already knows. By developing discrimination, observation, and self-control, the average individual can eliminate the greater portion of the suffering which he is now forced to undergo. A most dangerous form of egotism is selfishness, which may be defined as the desire to possess. This is one of the primary causes of sorrow, for we grieve over the loss of something which was never ours and fear lest we shall receive something which has always been ours. It was the Brahmin who said, "Steadfast in pain and pleasure, man is fitted for immortality."

Q. How did Sunday come to be kept as the Sabbath in place of Saturday? When and by what authority did the change take place? F. L.

A. From all information available, it would seem that the first Christians preserved with great strictness the Jewish feast days and Sabbath. The break which resulted in the Christians choosing other days for their ceremonials seems to have been made by St. Paul, who has long been regarded as the real cause of misunderstanding existing between the Jews and the Christians. During the lifetime of Justin Martyr, who lived about 150 years after the birth of Christ, the Christians worshipped on Sunday. In the 89th section of his *Apology,* Justin describes the reason for this as follows: "Upon Sunday we all assembled, that being the first day in which God set Himself to work upon the dark void, in order to make the world, and in which Jesus Christ our Saviour rose again from the dead: for the day before Saturday, He was crucified; and the day after, which is Sunday, He appeared to His Apostles and disciples, and taught them what I have now proposed to your consideration." Constantine the Great was the first to ordain by law the sacredness of Sunday. His edict reads as follows: "Let all judges and towns-people, and the occupations of all trades, rest on the venerable day of the sun. But let those who are situated in the country, freely and at full liberty, attend to the business of agriculture; because it often happens, that no other day is so fit for sowing corn, or planting vines, lest the critical moment being let slip, men should lose the commodities granted them by the providence of Heaven." It is further significant that the worship of all deities related to the sun or considered as aspects or attri-

butes of the solar power, were revered upon the day of the sun. Here again we undoubtedly find the influence of the Mithraic Mysteries showing itself in Christianity.

Q. Would you recommend that I read the books written by Mr.——? Do you think he is reliable and a safe person to study under? Anon.

A. We have had a great many letters asking us to pass judgment upon the character and teachings of various persons. We make it a practice to keep as far from personalities as possible. Our work is concerned with principles, and when we attack principles it is with conviction. We believe that the promulgation of certain doctrines is dangerous to the good of the community but it is impossible for us to attack personalities without bringing down upon ourselves just criticism. Therefore we recommend none, pass judgment upon none, and criticise none. If we recommend a certain person, we become responsible for what that person does and also for having deflected the natural course of human life into some possibly unnatural channel. It is absolutely necessary for each person to make up his own mind concerning what is good, what is bad, and what is indifferent so far as he is concerned, and anyone who attempts to make up another man's mind for him is undertaking a thankless job and doing the other person an actual injury. We are in this world to think and the only way that some of us can be made to think is by being placed in a position where the effects of our thoughts will have a powerful influence upon our happiness and health. If under such conditions another person by assisting us over this hard point makes it entirely unnecessary for us to think, we are robbed of our divine right to make up our own minds. When choosing such an important element in our lives as a book to read or a teacher to follow, we can, however, apply a certain acid test, and if the doctrine or the doctor does not live up to a reasonable standard it is better we search elsewhere. When about to affiliate with an organization or accept its doctrine, ask yourself these questions, and if you can answer them in the affirmative the doctrine is reasonably safe: Is the teaching free from unnecessary involvements and elaborate ritualism, whose only purpose is to attract and fascinate the foolish? Is it free from commercialism, emphasizing the depth of the understanding and not the depth of the pocketbook? Is it practical, assisting man to solve the problems of his daily life and not leaving him stranded somewhere in the clouds? Is it free from the cheating Nature element; or, in other words, does it demand that man shall work for everything he gets and that his reward will be according to his labor? Is it progressive, nonsectarian, interreligious, philosophical, reasonable, rational, and permanent? Is it free from hero-worship, free from the over-emphasis of personality, and free from that idealizing of some poor human sinner? Is it free from dangerous metaphysical practices, free from affirmations and denials, free from pernicious sex doctrines and dangerous exercises and practices? Does it appeal only to the highest, noblest, truest, most unselfish and impersonal part of the nature, offering no other reward for attainment than labor and self-sacrifice? If it be all these things, then—and then only—is it worthy to receive a moment's consideration from a sane person who values his life, health or integrity.

Q. What is meant by the "impersonal" attitude in occultism? In cultivating it is there not danger of losing the qualities of sympathy and compassion? Does it contemplate the extinction of the different forms of personal or individual love—romantic, parental, filial, platonic, etc.? F. R. C.

A. Two of the least understood attitudes are *impersonality* and *non-*

resistance. An intellectual concept alone of either of these is extremely dangerous. In the last analysis, impersonality is the highest expression of feeling and non-resistance is the highest expression of thought. Impersonality is not the annihilation of emotion; it is the universal distribution of the affections and feelings and the recognition of universal relationship in contra-distinction to the recognition of clan, tribal or family relationship. The impersonal attitude is dependent upon the recognition of the fundamental *unity of life*. The emotions are then expended in the service of the entire, whereas previously they were limited to that which is physically or mentally close to the individual himself. In the same way, the law of non-resistance is based upon the recognition of *fundamental and universal good*. The mind which realizes that all things work together for the good of each and that each thing works for the good of all, no longer attempts to resist life's experiences and occurrences but, accepting each as necessary for its own growth, substitutes assimilation for resistance.

Q. What is the "subconscious" mind? Is control over the "subconscious" mind acquired through auto-suggestion, and if so, is it the key to the ultimate conscious control of all the present involuntary functions of the body? A. L. R.

A. Prof. William James describes the subconscious mind as "the greatest discovery in 100 years." The subconscious mind holds in the problem of thought the same relative position that ether occupies as a scientific postulate. From observation of mental phenomena certain scientists have induced the hypothesis of a mental reservoir not subject to the limitations of conscious thought or memory. Like electricity, the subconscious mind has never been defined and it is known only through the manifestations attributed to it. Popular psychology makes considerable of the subconscious mind, but actually knows nothing concerning it or its function. It will yet be discovered that the thing which we call *thought* is the product of the combined activities of several intellectual mechanisms. For example, each organ of the body has its own faculty of memory. The physical structure, as a whole, has its own mind, functioning as a unit separate from the mental equipment of the spiritual individual dwelling within that body. In brief, it may be said that the spiritual nature of man has a separate and distinct form of thinking apparatus upon each of its various levels of manifestation. Even emotion is supplied with certain recollective qualities. The physical body has no less than four brains, while each nerve plexus and ganglion is a potential center of mental expression. The greatest plexus in the body—the solar plexus—may prove to be the seat of the subconscious mind. It is certainly the area most subject to instinctual reflexes. Science now realizes that man actually thinks throughout the entire length of the spinal cord. The heart also is an organ of thought but its intellectual activities as yet have received little consideration. Whether the subconscious mind is a physical faculty or a superphysical one has been the subject of much controversy. Each faculty or function is triangular in essence and expression, and the triangle of the mind is created by dividing the mental equipment into a superconscious, a conscious, and a subconscious mind. By philosophical analogy, the superconscious mind should be the spiritual activity or phase of thought, the conscious mind the human activity of thought, and the subconscious the subhuman, or elementary, activity of thought. The fact that the subconscious

mind is considered as a reservoir which is a receptacle would indicate that it is recognized as a negative or receptive mental attribute with the superconscious mind as its opposite pole. Between these two is the conscious mind —the normal thinking equipment of the human being. It is extremely unlikely that the subconscious mind will ever control the involuntary functions of the body because all these functions are now demonstrating symptoms of voluntary expression. For example, involuntary muscles are beginning to show signs of the voluntary cross fibres, and the heart which has been long considered the chief involuntary muscle will in the future be under the direct control of the human intellect. Like the tonsils which show traces of being a survival of the gills of primitive man, the subconscious mind may prove to be a survival of the intellectual equipment of the irrational human creature, for it produces phenomena which, to a certain degree at least, resemble the mental activity of the animal kingdom. The so-called science of auto-suggestion is based upon the natural phenomena of environment affecting whatever creature is placed within its sphere of influence. Being very susceptible to extraneous influences, man may be very easily diverted from his natural course. Auto-suggestion is an effort to engraft upon intellect a certain attitude which will cause the person to perform a labor or accomplish an end to which previously he had been indifferent. This auto-suggestion is a mild form of hypnosis, its danger lying in the fact that the labor which the individual accomplishes is the result of neither an innate desire nor a direct realization of its import. We grow only by rational decision. When the natural trend of the mind therefore is interfered with it often results disastrously. The influences exerted by auto-suggestion are apparently stored in the subconscious mind. In reality, auto-suggestions exist as patterns of various geometric forms in the substance of a mysterious etheric vesicle surrounding the brain and serving as the subtle substance in which thought-images are produced. Once a suggested thought-form is imprinted upon this ether, it will reflect this image into the brain at any time, when the brain, becoming negative, no longer creates pictures of its own making. The "suggested" thought depends upon repetition for its vividness.

Q. Do we go from this planet to another? If so, which? Anon.

A. Several schools of philosophy teach that after man's life upon the physical planet earth he is transported to one of the other planetary bodies. We can find, however, no justification for this in the deeper teachings of the ancient Mysteries, for the planet earth itself, being septenary in its constitution, contains within its own body planes or spheres corresponding with each of the planets of this solar system. The next step of solar consciousness above the earth is that of Jupiter, but the Jupiterian environment is to be found within the sevenfold body of the earth itself. At the end of this day of manifestation consisting of uncounted millions of years, the planets will be reabsorbed into the body of the sun. When they are brought forth again into being, it is quite probable that those creatures who have finished their work upon the earth will begin their new day of labor upon the body of Jupiter, but the prevalent idea that we flutter indiscriminately from star to star or pick out one for our next life is totally out of accord with the slow and consistent workings of natural law.

Q. How can one safeguard himself against the inroads of vampirism or the sapping of one's vitality by those with whom we come in contact? J. D.

A. Life itself is a continuous process of vampirism. All through

Nature life subsists by stealing life and we lengthen our own days by shortening the days of other creatures. Generally speaking, the weak vampirize the strong through the aura. There are certain esoteric methods whereby this can be prevented but it is impossible to discuss them in print. Suffice it to say, that a positive mental attitude is of great assistance in this matter. The human body is an open circuit, the greatest amount of leakage being through the hands and feet, from which a clairoyant can see streams of force continually pouring. When in the presence of an individual or a group of individuals whom you believe are likely to sap your vitality, one reasonably sure preventive is to cross the hands and feet. This can be done without attracting attention by simply crossing one ankle over the other and clasping the hands together. In this position only a minimium of energy can escape. Conscious vampirism—which is very rare—must be handled in a scientific manner.

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